

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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AND
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MONTREAL, FRIDAY, NOV. 7, 1851.

NEWS OF THE WEEK.

The arrival of the steamer *Franklin* puts us in possession of intelligence from Europe up to the 23rd ult. From England the political news is of little or no importance. Kossuth had not arrived, but was daily expected at Southampton.

The great Exhibition was finally closed on Saturday, the 11th ult., having cleared the sum of £200,000. So far the projects of its promoters have been eminently successful. The concluding ceremonies were inferior in magnificence to those which heralded its opening. "In obedience to the clamor of persons," says the *Tribune*, "many of whom are never seen in a place of worship, and whose notions of religion would puzzle the most acute analyst of mental hallucinations, the Royal Commissioners consented to a small portion of religion—the very smallest possible, and which, if it had been omitted, would not have been missed." The Protestant Bishop of London said a prayer over the hardware and dry goods, and so the affair ended.

The wholesale emigration from Ireland, or the Celtic Exodus, as it is not unaptly termed—and the heartless system of proselytising, carried on in the West of Ireland, are engaging much of the attention of serious men on both sides of the channel. It is a strange spectacle, to behold the children of the soil fleeing, as if the Avenger of Blood were behind them. Since the fifth century, when Asia poured its hordes into the heart of Europe, never has emigration been carried on, on so vast a scale as it is, this day, from Ireland. "From morning to night," says the *Times*, "the Celtic exodus continues to be the marvel of the day. From morning to night, from the arrival of the first trains before daybreak, to the last which reach in the evening, nothing scarcely is to be seen along the line of splendid quays which adorn Dublin, but the never-ending stream of emigrants flying, as if from a pestilence, to seek the means of existence which their own inhospitable land denies to labor, and the modest ambition to live and die beyond the gloomy precincts of the Irish workhouse." And whence comes this? is a question that naturally rises to the lips of every man. Men do not leave their homes without a struggle; they cannot abandon the pleasant places of their birth—the graves wherein the ashes of their forefathers repose, without a strong motive, without some urgent cause. This cause is to be found in the cruel oppression of the taskmasters, who have ruled the land with a rod of iron. The effects of the brutal laws of the XVIII. century, are being now made manifest; of those laws, which, whilst they were altogether in vain to make the Irish apostates to the Faith, were, at all events, very successful in reducing them to beggary. The Protestant oppressors of Ireland have dealt with her people, in the same manner, and in the same spirit, as did the Egyptians with the children of Israel. "Come let us wisely oppress them, lest they multiply, and if any war shall rise against us, join with our enemies, and overcome us." Such has been, literally, the policy pursued towards the Irish, by the English government: the ministerial organs are not ashamed to avow it—nay, rather glory in it, and congratulate themselves upon the success of their fiendish policy. The *Morning Post* thus speaks of "Ireland and its Physician," that is, its misery:—

"Sir Joseph Yorke longed for the submersion of Ireland, for just twenty-four hours, beneath the waters of the Atlantic;" good—humane—true-hearted Protestant gentleman that he was! "and then that that island should re-appear, and start afresh. What Sir Joseph Yorke jocosely wished for—what Cromwell endeavored to do by force of arms—what the Conservatism of the Eldon, and Perceval stamp, according to Mr. Macaulay, was slowly accomplishing, that Free trade is doing seriously, rapidly, and effectually. It does not incur, as Cromwell's butcheries did, the scandal and abhorrence of mankind. It goes to work coldly, quietly, and decently, shedding no blood, and making no noise. It is an *oublie*, down which the *obnoxious Celt* disappears, and no questions asked. It is steadily removing the *live encumbrances of the soil*, which are supposed to prevent Ireland from being a profitable investment for Anglo-Saxon capital, and enterprise. If this process continues we shall have the pacification of Ireland effected with a vengeance." They make a solitude and call it peace. However, these self same *live encumbrances* are not destroyed, they are only removed; and the stout hearts, and strong arms, which were not found to be *live encumbrances* on the plains of Waterloo, and on many a bloody field—which, had the principles of Christian charity actuated the British government, would have been again found ready and willing to protect it in its hour of need, will soon become, on this side of the Atlantic, not merely *live encumbrances*,

but something far more dangerous, as England will yet find out to her cost. By the Celtic Exodus she is losing subjects, friends, defenders in the day of trial, but she is gaining enemies, not the less deadly because the day of vengeance is deferred, not the less to be feared because allied, and incorporated with the bitterest enemies of British supremacy.

The Irish were not only looked upon as dangerous, because of their numbers, and of their Celtic origin, but they were, and are hated because of their constancy to the Catholic Faith: they were not only *live encumbrances*, to be got rid of—they were also benighted Papists, to be converted, if possible; not because of any welfare therefrom to accrue to their immortal souls, but because the attachment of the great bulk of the people to the ancient religion, was found to be a great obstacle to Protestant ascendancy, and to the spread of the new-fangled balderdash, nicknamed Evangelical religion. Whilst one portion of the population was driven into exile, the remainder was to be made the subject of the proselytising gentry, known as Jumpers and Soupers. This movement has been going on for some time, under the name of the "Second Reformation;" every period of famine, of failure in the crops, has been followed by a *second reformation*, to be followed in its turn, by a relapse into the errors of Popery, so soon as the potatoes seemed to promise an abundant crop. For the manner in which this *second reformation* is carried into effect, we refer our readers to some articles upon our second and third pages: for the motives which actuate the proselytisers, and the victims of their arts, we are indebted to the *Economist*, a London journal, conducted on very Protestant principles. After a long complaint of the moral influence of the Church over the minds of the faithful, it examines the two methods by which this influence may be counteracted by the *civil* authority:—"It must either make with the head of the Catholic Church such an agreement as will vest in its own hands the selection and appointment of the Priests, or of those higher ecclesiastics who govern them—in other words, make a *concordat* with the Pope—or, as the only other alternative, it must contrive so to enlighten the minds of its subjects, so to enameor them with liberty, so to place in the clearest light the justice and wisdom of its own proceedings, so to make patriotism a stronger passion and a tighter bond than sectarian affections

that the faith of the people in the truth of their creed, and the authority of their Church, shall not be *robust enough* to bear the strain of being urged by sacerdotal influence to act in a manner repulsive to their conscience, derogatory to their freedom, inconsistent with the clear interests of their country—that if the Priesthood persist as it has lately done in Ireland, in setting their duty as submissive Catholics, in flagrant opposition with their duty as Britons, with their obligations as parents, with their *prospects in the world*—with their instincts as men of sense, decency, and justice—the result of the conflict will be, not that the State will lose subjects, but that the Church will lose adherents." We have here, at one view, the whole policy of proselytising. As it is manifestly hopeless to attempt degrading the Bishops and Priests of the Catholic Church, to a level with the Anglican clergy—as it is clear that little Lord John will never be allowed to appoint Pastors over Christ's Church, as he does Anglican Bishops, and Custom-house officers—the faith of the people, in the truth of their creed, is to be *weakened* by appealing to their duty as Britons—to their *instincts*—and to their *prospects in the world*. Accordingly, we find the same writer avowing that these are the motives which have actuated the proselytisers, and the proselytised. After enumerating 1121 cases of conversion from Catholicity to Protestantism, he adds:—"The remarkable point seems to be, that they are not converts from any preference of their new doctrinal creed; they are not proselytes properly so called; they have passed over from one Church to the other from feeling that Protestantism opens to them many advantages which Catholicism, as Priests now preach it, would compel them to forego." Highly creditable motives for changing, indeed. We wish our Protestant friends joy of their converts; but they should remember that, as since, upon Protestant testimony, they have changed solely from worldly motives, so also, they will be very apt, from worldly motives, to leave them for some other church, which shall "open to them advantages" which Anglicanism would compel them to forego.

Irish conversions won't bear looking into. The late Tyrone Power had some queer stories about them, for the *second reformation* was just as active, and just as confident of success in his days, as it is now. Here is one of poor Power's anecdotes, which gives a very good idea of the motives for conversion, and the character of the converted, among the Irish. The story is called—*A successful instance of conversion*, and is thus narrated:—

"You must know that there has been going on in Ireland latterly what the pious evangelicals call the 'Second Reformation,' and the zeal for making converts from Rome has at length reached some of the nobility; Lord S— is amongst the number, and finding that he made no headway among his Catholic tenantry by sermons, or tracts, or argument, he finally thought of a more energetic mode of proceeding. Lord S— had an old tenant who had been born on the estate, and his father before him, and whose lease expired just as the religious mania for making converts was at its highest point; this man whose name was Michael Murphy had three sons, and it therefore was to him a matter of life or death to retain his farm. When he called on Lord S— to arrange about the renewal, his Lordship thus addressed him: 'Well Michael I am glad to see you; you have always been a good tenant and an honest man; but Michael, with all my desire to serve you, I must not forget my duty to the Protestant cause; it is wrong for me to

patronise Popery on my estate, and therefore before I renew your lease, you must promise to renounce your errors, and to join our church.' Poor Michael was thunderstruck: though an ignorant man, he was a devout Catholic; and as soon as he could speak, he threw himself on his knees, burst into tears, and exclaimed: 'Oh my Lord, my Lord, don't be too hard on me entirely; don't be a fatter destroying *me soul* entirely; sure wasn't I born on your noble father's place, and my father before me; and haven't I grown up with your lordship! and think what a cruel thing it would be a fatter I have been travelling the *right road for over sixty years to ax me now to take the wrong one*. Oh! may the Blessed Virgin soften your lordship's heart this day, and unsay that word.' The orthodoxy of his lordship could not withstand this unaffected appeal to his good feelings; he therefore said: 'Well Michael, I do pity you; you are an old man; you had no education, you cannot be blamed, perhaps, for following the errors of your youth, therefore, I excuse you; but, upon the condition that you give up one of your boys, for I have set my heart upon a convert from your family, and I insist on this.' 'God for ever bless your lordship,' replied Michael, 'that's a more reasonable proposal, and so I'll go home, and consult my *ould* woman, and whatever she agrees to I'll do.' 'Very well,' said Lord S—, 'go home to your wife, and come back to-morrow with your answer.' The morrow came and so did Michael, looking quite composed. 'Well Michael, what does Peggy say?' asked Lord S—. 'Faith my lord,' replied Michael, 'Peggy thinks it well, and so she agrees to your lordship's request, and many thanks to you for *letting me off*.' Lord S— was overjoyed at this speedy success of his new plan, but, inasmuch as it was the first convert he had ever made, he was curious to hear by what process of reasoning Michael had induced Peggy to consent; he therefore asked: 'But Michael, what did you say to Peggy, and what did she say to you? Come, tell me all that passed.' 'Why then, please your lordship,' returned Michael, 'when I got home, we sat down over the fire, and I just out, and *tould* her all your lordship said to me, and *axed* her what we were to do.' Well Michael, said she, shure it will never answer for you to give up this bit of ground, as 'tis our only support, and so we must give up one of the poor boys to be made a Protestant of, (the Lord save us from harm!) And Peggy, says I, I thought as much myself, but which of the boys shall we give up? Och, says she at once, I'll fax it; shure there's our son Pat, and you know *he's going to the devil anyhow, and faith he may as well go through the Protestant church as any other way*.' This was the first, and last convert made by Lord S—."

The rules for the Catholic Defence Association have been made public. The first meeting of the society was to have been held upon Friday, the 17th ult. The next mail will bring us intelligence of the resolutions agreed upon, and of the future intentions of the association.

From the Colony of the Cape of Good Hope the news is most disheartening. The steamer *Birkenhead* brought letters up to Sept. 12, from which it seems that a great additional body of troops, some say 10,000, would be required to re-establish peace; upon which John Bull will very naturally inquire, whether it be worth while to incur the expense of such a large military establishment, in order to retain forcible possession, for a few years longer, of so very worthless a territory? We think that the answer will be given in the negative. The British troops are said to have suffered a severe repulse at the Fish River; disaffection amongst the native tribes was increasing, and it was feared that there would be a union amongst them to expel the whites. Here is one colony lost to Great Britain. Australia, in all probability, will soon go too.

In our foreign news will be found an account of the resignation of the French ministry. The latest accounts from Paris hold out no prospect of a termination to the *crisis*; it being generally thought that in the present stormy state of the political horizon, the President would find it very difficult to find any pilot bold enough to undertake charge of the vessel of the State. The foreign ministers in Paris were much alarmed; but as yet the French funds have remained pretty steady.

A large meeting has been held at the Faneuil Hall, Boston, in order to petition for the liberation of the Irish Exiles. An account of the meeting, and of the petition adopted, will be found on our sixth page.

RELIGIOUS EQUALITY.

"Fair words butter no parsneps," is a time-honored proverb—true, perhaps, in theory, but false in practice. Why, with what else, except "fair words," are the great majority of political parsneps buttered, at the present day? "I go for progressive reforms," says one chap. "Harrah for the march of mind, and the intelligence of the age," says another. Another declares that "Religious Equality" is his ticket, and very brave words they are; but then, they are words, and nothing more, held out as a bait, to catch Catholic suffrage; but as vain and unsubstantial, as the glittering compound of tinsel and feathers, wherewith unwary *salmo* is often lured to his destruction. Why will not men tell us what they mean by "Religious Equality?" With Protestants and Catholics, these words have very different meanings.

Because, in reality, equality—whether civil or religious—means simply *nothing*. Of itself, equality is neither good nor bad—it may be either. It may mean an equality of liberty for all; in which case, it is most ardently to be desired and struggled for; it may, and generally too often does, mean nothing more than an equality of slavery, in which case it is bad, and to be resisted.

Of this latter kind of political equality we have a fair

specimen, in the equal despotism of Russia, where, from the richest nobleman, down to the poorest serf, all are *equally* amenable to the salutary discipline of the knout, and all *equally* liable to be exposed to the rigors of a Siberian exile. From this kind of *equality* we pray that we may be delivered, both in Church and State. When, therefore, we hear public men talking about religious equality, we always feel desirous of knowing what they mean thereby. Do they mean that all religious denominations shall be equally free from, or that they shall all be equally subject to, the impertinent interference of the State? In the former sense of the word Equality—all Catholics in Canada are advocates of religious equality—and for this reason—that the State or government of Canada, being confessedly fallible in matters of religion—having no promise of the Holy Spirit to guide it in its deliberations, it has no means of arriving at a *sure* decision upon any questions of religion, or of declaring, with unerring certainty, what is, or what is not true; being then incompetent to decide upon, it is altogether unqualified to meddle with, any religious questions. Non-interference with religion is therefore the bounden duty, as it is the wisest policy of a government like ours; and in this sense, Catholics are advocates of a system of religious equality, in the eyes of the State, for all denominations; for Protestants as well as Catholics—for the Jew as well as for the Christian.

But we greatly fear that this kind of equality, this equal immunity from all State interference, is not what is meant by the cry of religious equality, in the mouths of many of our separated brethren. With some, we strongly suspect, it means—"Ascendency for ourselves, and equality of bondage for all the rest;" with others, it means—not equality of freedom, but equality of restriction; it is the howl of the dog in the manger; it is the expression of bitter jealousy and enmity, against the Catholic and Anglican Churches especially, because the declaimers are not allowed to spoil them of their property. Put into plain English, it is simply this:—"We shall never be able to acquire for our conventicles, donations of land or houses, from the spontaneous liberality of our co-religionists; therefore, the Catholics and Anglicans shall not be allowed to retain what has been so acquired by their Churches. We must all be made *equally* poor." For this kind of equality there will be found few advocates amongst Catholics, because, with them, religious equality, means equality of liberty, not of slavery or degradation.

Religious equality, in the usual Protestant acceptance of the term, we want not, and we will not submit to. What Catholic is there, who would desire for his Church, an equality with the church of England; or who could bear to see her degraded to the vile condition of a State establishment? What Catholic is there, who would not prefer to see his Church persecuted, spoiled, proscribed, rather than reduced to such an ignominious equality? What Catholic is there, who would wish to see his Church fettered, even though her chains might be inlaid with gold? No. We desire not—we will have no such religious equality. We will not have our Church the humble hand-maid of the State; we will not have our Bishops become the nominees of some paltry government official; we will not have our faith regulated by Act of Parliament, nor our holy things—the Sacraments of the Church—set aside by decrees of Privy Council. We will have no religious equality with government churches.

And yet, we will ever be the uncompromising advocates of religious equality, in the nobler sense of the words. We demand for ourselves, and desire to see accorded to all others, absolute immunity from all State interference. We demand for our Catholic brethren in Upper Canada, a perfect equality of rights, with our Protestant brethren in Lower Canada. We demand that Catholics shall not be compelled to pay for the support of State schools, to which their children cannot be sent, without having their faith and morals endangered. And what we demand for ourselves, we desire to see fully and freely accorded to all others. We ask not—that to please Catholics, the Protestant version of the Scripture be excluded from the Protestant State schools; we have no right to make such a demand. Protestants will be guilty of gross dereliction of principle, if they concede it. They have a right—it is their duty—to insist, that in schools for whose support they are taxed, the Protestant version of the Scripture *shall* be read. But, Catholics have an equal right to insist, that in schools, for whose support they are taxed, the Protestant version, which they look upon as a mutilated, as a garbled version of the Scripture, *shall not* be read. There is but one way of according equal justice to both, and that is, by according to both separate schools; failing in which, State-schoolism must be done away with altogether, and every denomination be allowed to make such provision for the education of the young of its communion as it thinks fit. In a word—separate schools, or else no State-schoolism at all—and that is what we mean by Religious Equality.

THE PROTESTANT HOSPITAL.

We copy from the *British American Medical and Physical Journal* of the 1st instant, the following remarks upon our article of Friday last, in which we made several very serious charges against the authorities of the Protestant hospital, and their subordinates:—

"The *True Witness*.—The issue of this weekly paper of the 24th ultimo, contains a letter under an anonymous signature, conveying a severe reflection against the medical staff of the Montreal General Hospital:—"Why, once more, do the medical gentlemen in attendance approach the patients, and addressing them on the most *disgusting subjects* (italics are the writer's) while the priests are administering to them the most venerable and august of all the sacraments of the Church." The issue of the same journal of the